GOSPEL-LIBERTY.

AND THE

Royal-Law of Love

FROM

Christ Jesus, who has all Power in Heaven and Earth given unto him,

Set above *Axtaxerxes and Nebuchadnezer's* Laws and Commands,

And above the *Medes* and *Persians*, and *Darius* his Decrees.

Also, several Scriptures opened which the Jesuits and others used to bring for Persecution, wherein their Mouthes may be stopt that plead for Persecution.

And how God and Christ is Judge in his Church, Religion, Worship, and Faith: And how that it has been the Birth of the Flesh that has always persecuted him that is born of the Spirit.

And also, how that Natural Affections will not destroy its own Nature; and from what ground that springs that destroys Nature.

And concerning *Jerusalem* that is above, which is Free, with her Worshippers, and the *Jerusalem* that is below, that is in Bondage with her Children, whether she would bring others; with many other weighty things.

Published for all Christian Magistrates, and People, to Read and Consider, in the Fear of God. By G. F.

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All you called Christians Consider.

CHrist Jesus saith, *All Power in Heaven and Earth is given to me*, Math: 28. And when Christ sent Messengers into a Village of the *Samaritans* to make ready for him, and they did not receive him; and when his Disciples *James* and *John* saw this, they said, *Lord, wilt thou that we command fire to come down from Heaven, and consume them, as* Elias *did*: Mark, how Christ useth his Power to his Disciples, who were rebukable; Christ turned himself about, and rebuked them, and said, *Ye know not what manner of Spirit ye are of*: Mark, here he lays and stops the revenge which was in the Disciples against those that would not receive him, and told them, they did not know what spirit they were of: Now, if his Disciples did not know what spirit they were of, and are under the rebuke, that would have fire to come down from Heaven to consume them that would not receive Christ; how doth all *Christendom* know what manner of spirits they are of, which has Prisoned, Banished, and put to Death so many about Religion? Are they not all under the rebuke of Christ, and not knowing their own spirits? For Christ, who hath all Power in Heaven and Earth, saith, That the Rebuke is to such, whose actions be done out of his Power, *That the Son of Man is not come to destroy mens lives, but to save them.* Now, mark, then it follows, they that destroy mens lives (and not save them) about Religion, have not the mind of Christ, neither do they act as from his Power, *Who hath all Power in Heaven and Earth committed to him*, Luke 9. 52, 53, 54, *&c.*

Christ rebuke them that would have had fire to come down to destroy mens lives

And also in *Matth.* 13. 25, to vers. 30. where you may see Christ, who has all power in Heaven and Earth, useth his Power upon the forward Servants, that would be plucking up Tares, which was not their places, but the Angels: Christ's own words are as followeth, in his Parable, *The Kingdom of Heaven is like unto a man which sowed good seed in his field; but*

while men ſlept, the Enemy came and ſowed Tares among the Wheat, and went his way: (Mark, the Tares are ſowed while men ſleep;) *When the blade ſprang up, and brought forth fruit, then appeared the Tares alſo: So the Servant of the Houſholder came, and ſaid unto him, Sir, Didſt not thou ſow good ſeed in thy Field? From whence then hath it its Tares? He ſaid unto them, An Enemy hath done it: The Servant ſaid unto him, Wilt thou that we go and pluck them up? But he ſaid, Nay; leſt while you go to pluck up the Tares, you root up the Wheat with them.* Mark, here Chriſt is a Judge in the matters of Religion, who has all power in Heaven given unto him; for you may ſee here that he doth not give theſe forward Servants a Warrant to pluck up the Tares, leſt they ſhould pluck up the Wheat alſo; neither doth he grant out a Warrant to purſue the Enemy that went away, after he had ſown his Tares; but Chriſt (ſtops them with theſe words) who has all power, *&c.* ſaying, *Let both grow till the Harveſt; and in the time of Harveſt I will ſay to the Reapers, Gather ye firſt the Tares, and bundle them in bundles to burn them; and gather the Wheat into my Barn.* Here Chriſt ſtops theſe forward Servants; who ſaw the time that men would ſleep, and then the Enemy would come, and ſow his Tares; and did ſee alſo that many would be pluckers up, which was not their places, and had no commiſſion, nor hath any commiſſion from him to this day; and ſuch he ſtops.

The Tares and the Wheat to grow together till the Harveſt.

The forward Servant forbid to pluck up the Tares, leſt he ſhou'd pluck up the Wheat alſo.

And from the 26, verſe to 42, of *Matth.* 13. where the Diſciples came unto Chriſt, ſaying, *Declare unto us the Parable of the Tares of the Field;* Jeſus anſwered, and ſaid unto them, *The Son of Man is he that ſoweth the good Seed: the Field is the World; and the good Seed is the Children of the Kingdom; but the Tares are the Children of the wicked One; the Enemy that ſoweth them is the Devil; the Harveſt is the End of the world; and the Reapers are the Angels; and the Tares are gathered to be burned in the fire. So ſhall it be in the end of this world, the Son of Man ſhall ſend forth his Angels, and they ſhall gather out of all Kingdoms all them that offend, and that do iniquity.* Now, mark, may not Chriſt (who has all power in Heaven and Earth, *&c.*) his Word ſtop all forward Perſecutors in the whole World, (which is called the Field) where the good and the bad Seed

Who are the good ſeed, and who are the Tares.

The world is the field in which the ſeeds are ſown.

Seed are ſown: for, doth not he ſay, the Tares and the Wheat muſt grow till the Haveſt, and that is the end of the World? And doth not thoſe that would be reaping and gathering before the end of the World, buſie themſelves, and oppoſe Chriſt in his Command and Power: for ſeeing Chriſt ſaith, he will ſend forth his Angels; and when, before the Harveſt? Nay: or before the End of the World? Nay: and his Angels are his Reapers; and ſo it is not men in the middle of the World, that muſt be the Reapers, and the Gatherers of the Tares; but it is Chriſt's Angels. And when then is the time of Reaping? The time of Harveſt, which is the end of the World: And who are the Reapers? The Angels. So then its the Angels work, and not mens; ſo here its plain, that Chriſt is the Judge in matters of Religion, betwixt Tares and Wheat, who ſends forth his Angels: For, mark, Chriſt commands men to love one another, and to love Enemies; and ſo, they that do not love one another, nor Enemies, doth not obey the Commands of Chriſt, who hath all power in Heaven and Earth given unto him: for this is his Royal Command, *Love one another*; by this you are known to be the Diſciples of Chriſt Jeſus; and this is the Command that Chriſt Jeſus gave unto men and women, who has all power in Heaven and Earth, men ſhould love one another, and Enemies; and the Angels ſhould be Reapers; and Chriſt ſaith, *Love your Enemies, do good to them that hate you, bleſs them that curſe you, pray for them that diſpitefully uſe you, and perſecute you*; for Chriſt ſaw that there would be Haters of his Seed, and Curſes, and Diſpiteful-uſers of it, and Perſecutors of it, which would be Pluckers up of the Wheat for Tears, who had no ſuch Command from Chriſt.

The time of Reaping, and who are the Reapers.

Mat. 5 44.

And Chriſt ſaith (in the 15th of *John*) who hath all power in Heaven and Earth given to him; *This is my Commandment, That you love one another, as I loved you*: So, have not Chriſtendom caſt this Commandment of his behind their backs? for have they loved one another, or obſerved the Commandment of him that has all power? but inſtead of this, they have perſecuted one another; and ſo caſt away the Command of Jeſus, as they Jews did the Law of God, and not

Chriſt's Law of Love.

not walkt in it; *For herein*, saith Christ, *is my father glorified, that you bear much fruit; as the Father loved me, so have I loved you; continue ye in my love*: so Christians not continuing in the Love of Christ, with which he has loved them, they cannot bring forth fruits, so they cannot glorifie Christ, nor the Father; *For if you keep my Commandments you abide in my Love, even as I have kept my Fathers Commandment, and abide in his Love.* So here Christians may see, they that abide not in the Love, but in the Enmity, they have not kept the Commands of Christ: *And ye are my Friends, if ye do whatsoever I command you; and this is my Commandment, that you love one another, as I loved you*: And so its plain, that these called Christians, that loves not one another, are no Friends to Christ Jesus, neither regards his Power nor Doctrine.

John 15. Mark Christs words further, where he saith, *Remember the words I said unto you, The Servant is not greater then the Lord; if they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also.* But now, mark, Christians, you that do persecute are out of Christ's Mind, and Power, and Command, who saith, Love Enemies, and Love one another; and so, they that do persecute, has neither kept the sayings of Christ, nor the sayings of the Apostles: so all you that profess your selves to be Christians, and owns Christ Jesus, and that God hath sent him, you are not to persecute one another, nor Enemies; but the Command of Christ (to whom all power in Heaven and Earth is given) is to you, to love one another, for that edifies the body, and overcomes the Evil; and that is the Law of Love that is to be among Christians; and this is the Royal-Law from him that hath all power, who is King of Kings, and Lord of Lords; and this Love bears all things, endures all things, hopes all things, is not provoked; for that which is provoked will run into Words and Actions, Enmity and Persecution, Malice and Hatred, which are the works of the Flesh, which is judged all down by the Law of Love; so keep the Law of Love, you keep down that which would be provoked: So Love overcomes the Enmity, and the Light overcomes the Darkness, and

Such as persecute, act contrary to Christ's command.

and the Righteousness overcomes the Unrighteousness, as Life overcomes Death and the Power of it, and so Good overcomes the Evil: So where is this universal Life, and universal Love amongst you Christians, whereby you might come out of your Narrow Spirit, and Garments, into a Large and Infinite Spirit?

And Christ who taught his Christian Disciples to pray, who has all Power in Heaven and Earth given to him, which is a Common-Prayer to all *Christendom*, for all can say it, and saith it, in words; *Forgive us our Debts as we forgive our Debtors; For if ye forgive men their Trespasses, your heavenly Father will also forgive you: But if ye forgive not men their Trespasses, neither will your Father forgive you your Trespasses*: and this Prayer differed from the Pharisees, who stood praying in the Synagogues, and did not forgive, as Christians now, who says this Common-Prayer of Christ to God the Father, Forgive us, as we do forgive them that Trespass against us; and that is, they ask no forgiveness at all for themselves, if they do not forgive. Oh, that they would come to that by which they might see their Blindness, and the Chain that they are under: For if Christians do transgress and trespass one against another in their Religions and Worships; the *Papist* against the *Common-Prayer*, and the *Common-Prayer* against the *Papist*, they must forgive one another: and the *Presbyterian*, *Baptist*, *Independant*, *Lutheran*, *Calvenists*, Do not you all profess Christ, and God that sent him? Do you not all say Christ's Common-Prayer? And have you not trespassed one against another in matters of Religion, and Worship, and Church? Then must you not all forgive one another, according to Christs Prayer, who has all power in Heaven, &c? And if you ask the Lord to be forgiven, as you do forgive, and you do not forgive; then you ask for no forgiveness: For, mark your words, you ask, to forgive us, as we do forgive them that trespass against us; so, mark the word [as] as you forgive, so you would be forgiven, and no otherwise: And so as you do Persecute, and cast in Prison, and Banish one another called Christians, and keep the Debts in your Books; Think you not that your Debts stands in Gods Book; and that he will Banish you from the

Christians ought to forgive, as they would be forgiven.

The Quakers can, and do forgive you all; and say the Lords Prayer in truth.

the Land of the Living, and cast you into Everlasting Imprisonment, from the Presence of God and his Angels, as you may read the Dreadful Sentence in *Matth.* 25. wherein Christ saith to them that are the Goats, on the left hand; (Mark, they are on the left hand, and not one the right hand; for it is the Sheep are on the right hand) *Depart from me, ye cursed, into Everlasting Fire, prepared for the Devil and his Angels. For I was an hungry, and you gave me no meat: I was thirsty, you gave me no drink:* Mark, these were them on the left hand, let them be called Christians, or whosoever they be: and they on the left hand are forwarder to take meat and drink from Christ, and his little ones, then to give it them; and to cast them into Prison till death, for their Bellies; but those are such as the Apostle speaks on, *That serves not the Lord Jesus Christ, but their own Bellies.* And Christ further saith, *I was a stranger, and you took me not in: and naked, and you clothed me not: sick, and in prison, and you visited me not.* And they on the left hand shall answer and say unto Christ, *When saw we thee hungry, or a thirst, or a stranger, or naked, sick, or in prison, and did not minister unto thee?* Hear Christ's answer to them; *In as much as you did it not to one of the least of these, you did it not unto me:* And therefore hear the Sentence of him, who hath all Power in Heaven and Earth, to them on the left hand, which are the Goats; *Go away into Everlasting Punishment; but the Righteous into Life Eternal.* Now they on the left hand, let them be called Christians, or what they will be, they are more like to make Strangers, then to take in Strangers, who banisheth them from their Wives and Families, and Native Land; and more like to make naked, and make sick, then to cloath, and to visit; and to imprison, then to visit in prison; and they that do so presseth the seed of God in themselves, from whence the Love of God flows; and such men do that which they should not do; for they should love one another; for it is the Angels work to Reap at the Harvest, which is the end of the World, and not mens; for it is Christ that is Judge it matters of Religion; for he doth, as you may see by the Talents, them that had improved them had their reward; and he that did not improve his Talent was an unprofitable Servant, *to be*

cast

caſt into utter darkneſs, where ſhall be weeping and gnaſhing of teeth: And you that ſay, when ſhall this be? It is anſwered, *When the Son of Man ſhall come in his glory, and all the holy Angels with him; then ſhall he ſit upon the Throne of his glory, and before him ſhall be gathered all Nations; and he ſhall ſeparate one from the other, as a Shepherd divideth the Sheep from the Goats; and he ſhall ſet the Sheep on his right hand, and the Goats on the left hand*: So here it is plainly ſeen that Chriſt is the only Judge in matters of Religion, and in dividing Sheep from Goates; ſo it is not man, in his own dark reaſon, that caſts the Law of Chriſt Jeſus behind his back (which is, *to love one another*) which ought to be his Rule, which is to be Judge in matters of Religion.

And as Chriſt ſaith, who hath all power in Heaven and Earth, *Bleſſed are the Meek, for they ſhall inherit the Earth*; [Mark] then they that are not meek do not inherit this bleſſing: *Bleſſed are they that hunger and thirſt after Righteouſneſs, they ſhall be filled*; then they that hungers and thirſts after unrighteouſneſs, and drinks up iniquity, as an Ox drinketh up water, and perſecutes the Righteous for his righteouſneſs ſake, they obtain not this bleſſing: *Bleſſed be the Mercifull, for they ſhall obtain mercy*; now the cruel, and the perſecuting unmercifull obtain not this bleſſing: *Bleſſed are the Pure in heart, for they ſhall ſee God*; ſo the impure in heart, that loves the Evil, and hates the Light, and loves Darkneſs better then Light, doth not come to be partakers of this bleſſing, nor ſee God: *Bleſſed are the Peace-makers, for they ſhall be called the Children of God*; [mark] they that are the Strife-makers among people, for their Bellies, and outward things, are not the children of God, and have not this bleſſing: *Bleſſed are they which are perſecuted for Righteouſneſs ſake, for theirs is the Kingdom of God*; then [mark] what bleſſing have the Perſecutors? and what Kingdom is theirs, judge ye: *Bleſſed are ye when men ſhall revile you, and perſecute you, and ſay all manner of evil againſt you for my ſake, and the Goſpel*; then it follows the Revilers and Perſecutors have not that bleſſing.

Query, *What evil could any, both in the other Powers dayes, and now, find in the People called Quakers, but only concerning Chriſt, and their God; for which they have been Perſecuted, Baniſhed, and Impriſoned till Death?*

But here you may see Christ, who had all power in Heaven and Earth, did see that there would be Persecutors, and Speakers of all manner of evil against his People falsly, for his sake; but he encourages his Persecuted, and bids them *rejoyce, and be glad exceedingly, for great is your reward in Heaven*: So here you may see that their reward is not from the Earth; *for so*, said Christ, *they persecuted the Prophets that went before you*, which was to let them know that Persecution was no new thing; nevertheless Christ encourages them, that they are the Salt of the Earth, his children, and the Salt makes the Earth savory; and they were the Light of the World, and a City set on a Hill cannot be hid; so that they could not be hid from the Persecutors, and such as did speak all manner of evil against them falsly for his sake: And further Christ saith to encourage them, That the Light should be put in a Candlestick, and not under a Bushel to be hidden, but to give light to all the House; for they were the Light of the World; and bids them *let their Light shine before men, that they might behold and see their good works, and glorifie their Father which is in Heaven*; and this was to keep their eyes above them that persecuted, and spoke all manner of evil of them. And so here you may see that the Prophets, and the Children of the Kingdom did not suffer as just men in the eyes of the Persecutors; for *Stephen* did not suffer as a just man in the eyes of his Persecutors, but as a Blasphemer, *Acts* 7. And Christ Jesus, in the eyes of the Persecuting Priests, Scribes and Pharisees, did not suffer by them as a just man, but was accounted a Deceiver; and the chief Priests
Mark 15. *mocked him, wagging their heads at him*; and that is the way of the persecuting Spirit now; but Christ said, *Father forgive them, for they know not what they do*: And now you Christians that persecute, are you not so blind that you do not know what you do? And when the great persecuting professing Jews cried against Christ, *Crucifie him, crucifie him*, nothing but death would serve turn; did not Christ say to *Pilate*, *If my*
John 18. *Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my Kingdom not from thence*; which shews, that the Kingdom of the world is the Fighters; and if Christ who had all power in Heaven and

Earth

Earth given unto him would have defended himself against all his Persecutors, mocking Priests, and Professors; as you may see the greatest persecuting Professors in *Christendom*, they will now mock them they persecute; but such have cast the Law of Jesus behind their back; but Christ prayed to his Father to forgive his Persecutors, as the Quakers that have the mind of Christ do now, although he had all power given unto him, and could have prayed unto his Father for Legions of Angels to defend him.

And you read in the Scriptures that the great Professors of Scriptures, the Jews, said that Christ was a Deceiver, and he was mad, and had a Devil, and by the Prince of Devils cast out Devils; and Christ knew this was for Religion sake, and for his vertue and Sonship; and although he had all power in Heaven and Earth given unto him; yet he did not give forth any Law against them to have them punished, though they would have stoned him, and took up stones to stone him, who is the King of Kings, and Lord of Lords, he did not give forth any Command or Warrant to bind any to their good behaviour; for he suffered for his good profession and testimony: And oh, People, all that call your selves Christians, lift up your Eyes, that Christ may ye your Example, and follow him, not the Man of Sin, who was a Persecutor, Caster into Prison, and Murtherer from the beginning; for the proof, you may see in the *Revelations* its said, *the Devil shall cast some of you in Prison ten dayes.* Rev. 2. 10.

Peter said to Christ, *Lord how oft shall my Brother sin against me, and I forgive him, till seven times?* Jesus said unto him, *I say not unto thee not until seven times, but until seventy seven times.* Oh, ye people that call your selves Christians, how unlike minded are you unto Christ in this? how short narrow and impatient spirited are you that persecute one another, and cannot bear one another, and forgive one another, and be patient one towards another, and love one another? And so Christ after he had spoken to *Peter*, he spoke a Parable, how that *the Kingdom of Heaven is likened to a certain King which would take account of his Servants:* [mark] *and when he began to reckon, one was brought unto him which owed him ten thousand*

Talents; but forasmuch as he had not to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made: the Servant fell down, and said, Lord, have pitty upon me, and I will pay thee all: then the Lord of that Servant was moved with compassion, and looſed him, and forgave him the debt: [mark] here is a Mercy, and the compaſſion, and the looſing, and the forgiveneſs in the acknowledgment from the Lord the King of Heaven; *But the ſame Servant went out and found one of his fellow-ſervants which owed him one hundred pence; he laid hands of him, and took him by the throat, ſaying, Pay me that thou oweſt me; and though his fellow-ſervant ſaid he would pay him, and beſought him to have patience, and he would pay him all, he caſt him into Priſon till he paid the debt.* Is not this like unto the envious, unmercifull, impatient profeſſing Jews and Chriſtians, that are ſo paſſionate and mad, and caſting into Priſon for every ſmall matter; yea, and ſome that ows them nothing, neither ſets them on work, as inſtance, the Prieſts and Biſhops. So his fellow-ſervant was ſorry, and ſaw what was done, and came and told his Lord; then the Lord called him unto him, and ſaid, *I forgave thee all the debt, O wicked ſervant, becauſe thou deſireſt me; ſhouldſt not thou have had compaſſion on thy fellow ſervant, as I had pitty on thee? And his Lord was wroth, and delivered him unto the Tormentor, until he had paid him all his due unto him: So*, ſays Chriſt, *likewiſe ſhall my Heavenly Father do unto you; if ye from your hearts forgive not every one his Brother their Treſpaſſes.* Oh, ye that are called Chriſtians, and goes by the Name, that are ſo ſubject, and ſo forward to take your Brother by the Throat, and haling them into Priſon till your will be ſatisfied, and makes your brothers treſpaſſers, when they are none, and caſt them into Priſon, when you have neither Law nor ground, but to ſatisfie your wills; conſider the Sentence of Chriſt, how that he ſaid his Heavenly Father will deliver you up to the Tormentors, till that you have paid him his due, who do not forgive your Brethren from your hearts which treſpaſs againſt you; nay, many of you cannot forgive that which is no treſpaſs, but with ſpleen and envy will revenge; For would you take Ven-

Matth. 18. geance out of Gods hand? who ſaith, *Vengeance is his, and he would*

would repay it; and every one that doth wrong ſhall receive for the wrong that he doth, and God reſpects no mans perſon; and ſo this might convince you, Let the Tares and the Wheat grow together till the Harveſt; for God would give them their reward according to their deeds, whether they be good or evil. Let all *Chriſtendom* lay away this Law of Perſecuting one another, and ſo make no more; but mind that which is made already by Chriſt Jeſus, who hath all power in Heaven and Earth, which is the Law of Love, and the great Commandment, *To love one another, and Enemies*, and this is that muſt unite all *Chriſtendom* to a uniformity and conformity to their Head Chriſt Jeſus, their Law-maker, and Commandment-giver.

And in *Matth.* 22. Chriſt ſaith, *Thou ſhalt love thy Neighbour as thy ſelf, Thou ſhalt love the Lord thy God with all thy ſoul, and with all thy mind; and on theſe two Commandment hangs the Laws and the Prophets*: this ſpoke Chriſt of the Lawyers when they came to enſnare him by their Laws, as many do now the children of his Kingdom: So now [mark] how ſhort are you, called Chriſtians, of the Law and the Prophets, in the practice of Chriſts Doctrine; for if you loved your Neighbour as your ſelves, then, how can you impriſon? How can you banniſh? how can you ſpoil goods? how can you burn? how can you hang your Neighbour? how can you love and ſerve God with all your hearts and your ſouls, and deſtroy the Creatures, the works of his hands, and for matter of Religion and Worſhip of God, whom you profeſs to love? And ſeeing you all do profeſs God and Chriſt, and yet do deſtroy one another about your Religion and Worſhip, this is contrary to his Command who has all power in Heaven and Earth; this is contrary to his Command, which is to love one another, and Enemies, and contrary to his Law of Love, and contrary to his Doctrine and Example, *who came not to deſtroy mens lives, but to ſave them*; who rebuked them that would have had mens lives deſtroyed; and *to do unto all men, as you would have them do unto you*; Mark this Royal-Law and Command, and caſt it not out from amongſt you; for you would not have any man to perſecute you, or impriſon you; would you Matth. 12.

have

have any to baniſh you, and put you to death for your Religion and Worſhip? Or would you have any man to ſpoil your Goods, and to have you from your Families, and to keep you in Priſon till death, and while your wives are made widdows, and children fatherleſs for your Religion? and ſo, that which you would not have men do unto you, do not you unto others; for the Royal-Law of Liberty reſpects no mans perſon; and ſo do unto others, as you would have others do unto you, and this keeps all to an even Ballance, and juſt weight; and ſo obſerve the Royal-Law of Liberty.

The two Sons of *Zebedee* when their mother came with them to Chriſt, and deſired of him that her two Sons ſhould ſit one of his right hand, and the other on the left hand in his Kingdom; and when the ten other Diſciples heard it, they were moved with indignation againſt the two Brethren; here you may ſee what cauſed indignation, that is, one Diſciple to be above another; but Jeſus, who has all power in Heaven and Earth, to take away this offence, and clear all, and ſtop all, he called the Diſciples to him, and ſaid, [mark] *Ye know that the Princes of the Gentiles exerciſe dominion over them, and they are called gracious lords*; [mark] *but it ſhall not be ſo among you*; and this was to keep the Miniſters of the Goſpel equal Brethren, and not to exerciſe Lordſhip and Authority one over another in matters of Religion and Faith; for it was the Gentiles that exerciſed Lordſhip: and to confirm this, he ſaid,

Luke 22. *Whoſoever will be chief among you, let him be as Servant; and the Son of Man came not to be miniſtred unto, but to miniſter, and to give his Life a ranſom for all: And be not ye called of men* Rabbi, *for one is your Maſter even Chriſt, and you are all Brethren*, and ſo not to be called Lord like the Gentiles. And Chriſt ſaid by way of propheſie, how that the Jews, and others, *ſhould kill, and crucifie, and ſcourge, and perſecute in the Synagogue, and from City to City, that upon you may come all the righteous blood ſhed upon the Earth, from the blood of righteous* Abel, *to the blood of* Zacharias *ſon of* Barachias, *whom you ſlew betwixt the Temple and the Altar.* And ſo, upon whom muſt all the righteous blood come upon that has been ſhed in all Chriſtendom, about Religion, ſince Chriſt and the Apoſtles dayes,

dayes, who have manifested the ſpirit of the Jews in ſcourging in your Synagogues, and from place to place, ſuch as Chriſt has ſent amongſt you?

And did not Chriſt ſay, *How can ye*, that follow ſuch practices, which he calls a Generation of Vipers, *eſcape the damnation of Hell*? and therefore ſaid he, *Be you Witneſſes, that you are the children of them that killed the Prophets*; and ſo is not the ſame to be ſaid to you that perſecutes now? Be you Witneſſes, that you are the children of them that killed Chriſt and the Apoſtles, and his Witneſſes, and Saints and Martyrs that kept the Teſtimony of Jeſus ſince the Apoſtles dayes; fill up the meaſure of your fore-fathers. And did not Chriſt ſay, *Oh Jeruſalem, Jeruſalem, thou that killeſt the Prophets, and ſtoned them that are ſent unto thee, how oft would I have gathered thee, as a Hen gathereth her Chickens under her wings, but ye would not? Behold your Houſes is left deſolate unto you.* Was not *Jeruſalem* the higheſt place of Profeſſion, where thoſe Perſecutors, Murtherers, and killers of the Lords Prophets lived? And what may be ſaid of *Chriſtendom*, and her higheſt place of Worſhip, look both among Papiſts and Proteſtants? how many have they killed and perſecuted that were ſent among them by Chriſt? Do you think that Chriſt doth not weep over you, whom you thus daily pierce; and if the Perſecutors Houſes at *Jeruſalem* were to be left deſolate; then what will become of your Houſes, who call your ſelves Chriſtians, and yet are found Perſecutors? Do you think that all Perſecutors Houſes will not be left deſolate, though they be never ſo high Profeſſors of the Scriptures; will not their Houſes be left deſolate of God and Chriſt? read *Matth.* 23. And doth not Chriſt ſay, *If thou haſt any thing againſt thy Brother, leave thy gift at the Altar, and go and be reconciled to thy Brother, and then offer it*: And ſo ſhould not all the Chriſtians in the whole World be reconciled to one another before they offer their gift to God and Chriſt, whoſe Law is, *They ſhould love one another*.

And whereas it is ſaid in 1 *Pet.* 2. 17. *Honour all men: Love the Brotherhood: Fear God: and Honour the King.* [Mark] To fear God, is not to grieve nor offend him, but to be ſubject to him, and reverence him; to honour all men, and to honour the King,

King, is to have the King, and all men in esteem, and to esteem the King is not to hurt the King, nor no man; and this lays waſt all perſecution and Perſecutors: for how can they ſay they eſteem the King, or eſteem any man, if they perſecute him; and ſo as all true Chriſtians are Brethren in Chriſt Jeſus, they are to love the Brotherhood, and ſo to keep the Law and Command of Chriſt; and one Chriſtian perſecuting another about Religion and Worſhip, doth not love the Brotherhood.

And at the Councel of the great profeſſing Jews, when the Apoſtles were brought before the Councel and high Prieſts, and *they charged them they ſhould preach no more in the Name of Jeſus*: Then anſwered the Apoſtles to them, *Whether they ought to obey God rather then man, judge ye:* And the Apoſtle ſaid further to them, *The God of our fore-fathers has raiſed up Jeſus whom you ſlew and hanged on a tree, and God hath exalted him at his right hand to be a Prince, and a Saviour, and to give repentance to* Iſrael, *and forgiveneſs of ſins*, and the Apoſtle ſaid, *We are Witneſſes of theſe things, &c.* When the Councel heard theſe things, they who had before ſlain the Son, took counſel together how they might ſlay the Apoſtles. Here all may ſee this perſecuting, murthering ſpirit, that perſecuted in all Ages; who may ſay now, had we been in the dayes of Chriſt and the Apoſtles, we would not have killed them, ſo they that do perſecute may ſee they be in the ſame ſpirit as the Perſecutors were in the Apoſtle dayes, and not in the Spirit of Chriſt and the Apoſtles: but then ſtood up one in the Councel, when they took Councel to kill the Apoſtles, who was a Phariſee, named *Gamaliel*, a Doctor of the Law, had in repute among all the People, and commanded to put the Apoſtles forth a little ſpace; and ſaid unto them, *Ye men of* Iſrael, *take heed to your ſelves what ye do touching theſe men*, when he had convinced them by many arguments, as from verſe 36 to 37 of *Acts* 6. *Let them alone*, ſaid he, *for if this Counſel or this Work be of men, it will come to naught; but if it be of God, ye cannot overthrow it, leſt happily ye be found Fighters againſt God.* So to this *Gamaliel* the Councel and high Prieſt agreed, and and called the Apoſtles, whom they beat, and commanded

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them to ſpeak no more in the Name of Jeſus; yet the Apoſtles departed rejoycing that they were counted worthy to ſuffer for his Name; and the Apoſtles went and taught daily afterwards in the Temple, and every houſe, Chriſt Jeſus: Now [mark] would ſome in our dayes ſay the Apoſtles brought ſufferings upon their own heads, and that they did it to provoke the Magiſtrates, as ſome in our dayes have ſaid; and you may ſee this perſecuting Councel though they had agreed to *Gamaliel*, yet they muſt perſecute the Apoſtles; has not them called Chriſtians in *Chriſtendom* wanted this *Gamaliel* amongſt them for to moderate, and to ſtay them from baniſhing, killing, burning, priſoning, ſpoiling of good, and ſo to moderate them? For this *Gamaliel* was a Jew, and Chriſtians thinks themſelves above a Jew: but where is the *Gamaliels* ſpirit amongſt you, that ſays, *If it be of God it will ſtand*; ſhewing, that he knew not whether it were of God or no? And where is *Gamaliel's* caution in *Chriſtendom*? *Let them alone, reſtrain your ſelves, if it be of God it will ſtand; if it be the work of men, it will come to nought; if it be of God you cannot overthrow it: therefore take heed leſt you be found fighters againſt God.* And therefore, what became of all the Jews that were found Fighters againſt God and Chriſt? And what is become of the Pope, and all them perſecuting Powers before you? And has not the Pope loſt more then all *Chriſtendom*? And ſo if there be not a *Gamaliel's* ſpirit and counſel amongſt you, to moderate the perſecuting ſpirit, mind *Gamaliel's* counſel in *Acts* 5. For indeed the true Chriſtians are above *Gamaliel*, for they know that which they preach to be of God, though the moderate *Gamaliel* (whoſe ſpirit is beyond the ſpirit that is in *Chriſtendom*) cried, if it were of God it would ſtand, and ſo ſtopt them from violent perſecution: ſo had not the Chriſtian Prieſts and Biſhops need of ſuch a *Gamaliel* to moderate and regulate them, and hold their reins from poſting on to perſecution: And doth not the Apoſtle ſay, *That Chriſtians ſhould not bite one another, leſt they ſhould devour and conſume one another, but love one another*, and ſo fulfil the Law of Chriſt Jeſus, which is the Law of Love, for the Law of Love that preſerves, and if they keep the Law of Love, they will not bite

one another, nor consume one another, nor persecute one another, nor spoil one another as they have done.

And the Apostle saith to the Christians in the Primitive times, before the Apostacy came in, *For though we walk in the Flesh*, said he, *we do not War after the Flesh, for the weapons of our warfare are not carnal, but spiritual, mighty through God to the pulling down of strong holds, casting down of every imagination, and every high thought that exalts its self against the knowledge of God, bringing into Captivity every thought to the obedience of Christ*, 2 Cor. 10. 3, 4, 5. Now [mark] the strong holds, the high imaginations and high thoughts were not brought down by carnal weapons, nor that which exalts it self against the knowledge of God, but by spiritual weapons; and here it is clear that one Christian did not persecute another with carnal weapons; for their war was not after the flesh, nor their wrestling was not with flesh and blood; and that which gives the knowledge of God is the Light which shines in the heart; and persecutors since the Apostles dayes, instead of plucking down the imaginations and high thoughts, and to bring that down to the obedience of Christ, which exalts its self, which is the Spirits work, they wrestled with flesh and blood since the Apostles dayes, and warred after the flesh, not having the Power as the Apostles had: and so having lost the Apostles warfare and weapons, which were spiritual, and gotten carnal in the room of them: and the Apostle also spake to the *Ephesians*, who were the Christians in the primitive times, he said, *My Brethren, be strong in the Lord, and in the Power of his Might, and put on the whole Armor of God, that you may be able to stand against the wiles of the Devil*: [Mark] this was Gods Armor, and not Mans, *having their loyns girt with Truth, and the Brest-plate of Salvation; and their feet shod with the preparation of the Gospel of Peace, and taking the Shield of Faith, wherewith you shall be able to quench all the fiery darts of the wicked, and take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God*: [mark] these were the weapons of the Christians in the primitive times which they warred withal, and wrestled withal against Principalities and Powers, Rulers of darkness of this World, and spiritual wickedness in high

The Christians weapons, and what it is they war against.

high places; *For*, ſaith he, *we do not wreſtle againſt Fleſh and Blood*; ſo here it is plain that the primitive Chriſtians did not uſe carnal weapons, Clubs and Staves, like *Judas* his Company, to perſecute and hale one another, or thoſe that were of a different mind to them to Priſon, or Baniſh them; for if they had, they muſt have uſed carnal weapons, and wreſtled with Fleſh and Blood; ſo with ſpiritual wickedneſs they wreſtled with the ſpiritual weapons, which weapons the Apoſtate Chriſtians are degenerated from, and therefore took up carnal; and we know, and you do know, that the Shield of Faith, and the Breſt-plate of Righteouſneſs, and the Helmet of Salvation, and the Sword of the Spirit, and the Word of of God, and the feet ſhod with the Goſpel of Truth to be the Girdle; theſe be the Spiritual weapons, and this is the Armor of God which the Chriſtians in the primitive times uſed, by which they did not wreſtle with Fleſh and Blood, nor war after the Fleſh with carnal weapons; and they that have warred after the Fleſh with carnal weapons ſince the Apoſtles dayes about Religion and Church, are in that ſpirit and power that the Apoſtles and primative Chriſtians warred againſt, having the Scriptures in their carnal minds, warring and wreſtling with Fleſh and Blood, which are judged and reproved by the Apoſtles and primitive Chriſtians words.

The true Chriſtians Armor in the primitive times, and the falſe ſince.

And the Chriſtians in the primitive times, the Apoſtles Doctrine was to them, they were not to avenge themſelves, but rather to give place to wrath, *For Vengeance is mine ſaith the Lord, and I will repay it*; and ſo they were to follow peace with all men, & holineſs, without which no man ſhould ſee the Lord, *not to render evil for evil, nor railing for railing; but contrariwiſe bleſſing, knowing that they are thereunto called, that they ſhould inherit the bleſſing*, 1 Pet. 3. 9. *Hebr.* 12. And they were to overcome evil with good, and thou ſhalt heap coals of fire on his head in ſo doing: therefore, if poſſible, as much as in you lies live peaceably with all men, recompence to no man evil for evil. Now people you may ſee how this Doctrine and practice of the primitive Chriſtians is laid aſide in Chriſtendom by *ſuch as have the Form of godlineſs, but deny the Power, who are to be turned away from*, who have rendred evil for evil, and

Ephes. 6. 10, to 18.

Rom. 12.

takes revenge, as 2 *Tim.* 3. And the Apoſtle ſaid, *Every ſoul muſt be ſubject to the Higher Power*; [mark] the Soul is immortal, and the Power is ſo; for he ſays, *There is no Powers but it is of God, and the Powers that be are ordained of God, and he that reſiſteth the Power, reſiſteth the Ordinance of God*; ſo the Power is not to be ſpoke againſt, nor reſiſted; for it being ordained of God, the ſoul muſt be ſubject to it, *for Rulers are not a terror to good works, but to evil: Wilt thou then not be afraid of the Power? Do that which is good, and thou ſhalt have praiſe of the ſame*: [mark] this Power is not againſt the good, but againſt the evil, it is not a terror to the good, but to the evil; the good has its praiſe by the Power, and is not afraid of it; but the evil is afraid, and it is a terror to it; *ſo he is a Miniſter of God to thee for good; but he that doth evil is afraid of the Power, for he beareth not the Sword in vain; for he is the Miniſter of God to revenge the wrath upon him that doth evil*: So [mark] not upon the good, ſo here he makes a diſtinction, the Good from the Evil, the Higher Power is a praiſe to the good; wherefore we muſt needs be ſubject *not only for wrath, but alſo for conſcience ſake*, that is, to be ſubject to the Power that is a praiſe to the good, and a terror to the evil: now when Magiſtrates acted contrary to the Power (as you may read in the Scripture) ordained of God, then he ſent his Prophets and Servants to cry againſt the corruptions of the Magiſtrates, not againſt the Power which God had ordained, and ſuch Magiſtrates if they did not return to the Power; you may read how often God overturned them; and ſuch Magiſtrates you may ſee often in the Scriptures turned the Sword backwards againſt the Righteous, and let the Guilty go free, and made no difference between the precious and the vile; and for this cauſe have we paid the tribute and dues; ſo cuſtom to whom cuſtom, honour to whom honour, fear to whom fear; ſo we have not been behind on our parts, they have had their tribute, and the Magiſtrates their Cuſtoms and their dues, though they have turned their ſword againſt us, againſt the good, and Drunkards, Swearers, and Evil-doers at liberty; ſo we have not been behind on our hands, though they have been on theirs, but we leave them all to the Lord to plead with all in

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the cauſe: and the Apoſtle ſaith to the Chriſtians, *Owe nothing to any man, but love one another, for love fulfils the Law*; ſo they that do not love another, and be out of Love, it is clear do not fulfil the Law, but break it; And are not Chriſtians great Debters in this? and the Apoſtle ſaith, *Thou ſhalt not commit adultery, nor kill, nor ſteal, nor bear falſe witneſs, nor covet*, if there be any other Commandment, it is briefly comprehended in this ſaying, *Thou ſhalt love thy Neighbour as thy ſelf*; and here its clear this Higher Power, which Gods Miniſters attend upon continually, is not againſt the liberty of true Chriſtians, nor does not take hold upon people in matters of Religion and Worſhip, but ſuch as kills, commits adultery, ſteals and Covets; here is nothing of this Higher Powers medling with difference in Religion, or to be any terror to them, but to the evil doers; but this Higher Power is a praiſe to all that own God, and profeſs Chriſt Jeſus, and live in his Life; and all Chriſtians are *to ſtand faſt in the Liberty wherewith Chriſt hath made them Free:* now the Apoſtle, who ſaid, *Tribute to whom tribute, and cuſtom to whom cuſtom*, this was to the Magiſtrates, and that they ſhould have their dues, this doth not concern the Prieſts Tythes; for the Apoſtle plainly declared againſt Tythes, and ſaid, *The Law was changed by which the Prieſthood was made, and the Commandment diſannulled which gave Tythes*, Hebr. 7. and he preach'd up another Prieſt-hood, *Chriſt Jeſus made higher then the Heavens:* now as the Apoſtle ſaith, *Love works no evil to its Neighbour, and Love is the fulfilling of the Law*, and this keeps him out of killing, ſtealing, committing adultery, and bearing falſe witneſs, and this keeps him from under the Magiſtrates Sword, who is ſubject to the Power which is a praiſe to him that does well; and he that loves his Neighbour as himſelf, he will not kill his Neighbour, nor bear falſe witneſs againſt him, nor ſteal from him, nor commit adultery, for thoſe are the actions of the Evil-doer the Law is a Terror againſt, *Rom.* 13.1, to v. 10.

The Apoſtle ſaith to the *Galatians*, the Law is fulfilled in one word, *Thou ſhalt love thy Neighbour as thy ſelf*, ſo if the Law be fulfilled, then it doth not take hold upon ſuch that love their Neighbour as their ſelves; and ye that be led by the

Spirit

Spirit of God, you are not under the Law; for they that are led by the evil ſpirit into Drunkeneſs, Envy, and Murther, and Strife, and full of Hatred, ſuch Fruits comes under the Law, and the Higher Power is a terror to them, *Gal.* 5. And they that loves their Neighbour as themſelves, do not bite nor devour nor conſume one another; but they that do hate their Neighbours, and bite and conſume one another, theſe do not fulfil the Law, but break it; as caſt your eye over *Chriſtendom*, and you may
Gal. 6. ſee theſe Fruits; and the Perſecution came for the Croſs of Chriſt ſake, which Croſs was the Power, before the Wood and Stone one was; and therefore them that do perſecute be out of the Higher Power, and Croſs, and Life of Chriſt Jeſus.

1 Tim. 1. And the Apoſtle ſays to *Timothy*, *We know the Law is good, if a man uſe it lawfully*; now [mark] a man muſt uſe it lawfully, and then its good, *Knowing this*, ſaith the great Apoſtle of Chriſt Jeſus, *that the Law is not made for a righteous man*; therefore they that be righteous men, and the Quakers which no evil can be charged againſt them in their lives and converſations, the Law is not to be laid upon them, if it be uſed lawfully; for, ſaith the great Apoſtle, *the Law was made for the lawleſs, diſobedient, for ſinners, unholy, prophane, murtherers of fathers and mothers, man-ſlayers, whoremongors, ſuch as defile themſelves with mankind, men-ſtealers, lyars, perjured perſons*, to ſuch the Law is a terror, for theſe be the Evil-doers, which Law is a praiſe to them that be good; and ſo the Law here was not made to limit people from worſhipping of God, that owned God and Chriſt, but for ſuch above mentioned, and this is according to ſound Doctrine, and alſo according to the bleſſed Goſpel of God, which was committed to the Apoſtles truſt, which he taught and laid down to be obſerved amongſt the Primitive Chriſtians, which others, apoſtatiſed from his Life are degenerated from, and have not obſerved his ſound Doctrine, but many have turned the Sword backward, and the Laws upon righteous men, which it was not made for, and that has not been according to the glorious Goſpel of the bleſſed God, nor according to the Higher Power, but the lower from whence perſecution has ariſen.

[Mark] The Biſhops they have not obſerved the ſound Order the Apoſtle wrote to *Timothy*.

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When the Pharisees took counsel how they might entangle Christ in his talk, they sent from their Councel their Disciples with the *Herodians*, saying, *We know, Master, that thou art true, neither carest thou for any man, for thou regardest not the person of men, tell us therefore, what thinkest thou, is it lawfull to give tribute to* Cæsar, *or not?* Jesus perceiving their wickedness, said, *Why tempt you me, ye Hypocrites? shew me the tribute money, and they brought unto him a penny, he said unto them, Whose is this image and superscription? they said unto him* Cæsars: *then said he unto them, Render therefore unto* Cæsar *the things that are* Cæsars, *and to God the things that are Gods.* [Mark] those that came to tempt Christ were of the Jews, the great Professors, and *Cæsar* was a Heathen, and the Jews being under the Power of the Heathen, having lost the Life of that which they did profess, that spirit in them would have brought Christ under *Cæsar*, by the temptations; and these he calls Hypocrites, who professed the Scriptures, and were not in the Life of them, as all others are at this day, who are found in the same nature that would ensnare; but Christ, who is the Wisdom of God, confounded them. And *Cæsar* must have his things, and what are his things, but his tribute, his custom, and from that which his superscription is upon? And so other Kings whose Image is set upon their money, must have their dues: But [mark] people God must have his things in the midst of *Cæsar* the Heathen, and the Councel of the great professing Jews; and what are Gods things? where his Image and Superscription is written in the Heart, God must have his things; so see each Superscription and Image. So let *Cæsar* have his due where his Superscription and Image is; so the Superscription and Image of *Cæsar* to *Cæsar*, and Gods Writing and Image to himself; for the Holy One must have his liberty, and not to be limitted, and so here every thing is in its place, *Matth.* 22.17.

As the Apostle saith, *What soever is not of Faith is Sin*, Rom. 14.23. shewing, that the true Faith is not sin, for it is that which gives the victory and access to God, and purifies the heart; and therefore to bring People to that which is not of Faith, is to bring them into sin, and to make them to make ship-

ſhipwrack of their Faith and of a good Conſcience, ſeeing that the myſtery of Faith is held in the good and pure Conſcience; therefore the true Faith muſt have its liberty, which gives the victory, in which God is pleaſed, and who are of Faith are of *Abraham*.

And the great Apoſtle *Paul* ſaith to the *Corinthians, That we have not dominion or power over your Faith, but we are helpers of your joy, for by Faith ye ſtand.* Now [mark] all ye that be in *Chriſtendom*, that calls your ſelves Chriſtians, who perſecutes about Religion, have not you degenerated from the Apoſtles, that would have dominion and power over mens Faith? Is not the caſe plain, that you would not have the Faith which is the gift of God have its liberty? and that you be out of the true Faith, the gift of God, which the Apoſtles were in; and ſo are no helpers of the joy of them that are in the true Faith, you your ſelves not ſtanding by it: And why did the Apoſtle bid them ſtand faſt in the Faith, as knowing there was ſome would oppoſe their Faith? *1 Cor.* 16. 13. *2 Cor.* 1. 24.

And were not the Apoſtles a Councel amongſt themſelves, for doth he not ſay, *We have not dominion or power over your Faith*; for if they had ſaid they had power over their Faith, they might have ſaid they had power over the Gift of God, for *Faith was the Gift of God*; and that they had power over Chriſt, *who was the Author of Faith, and Finiſher of it*; but the Apoſtle ſaid, *They were helpers of one anothers joy in the Faith they were to build up one another in*: ſo its clear that God muſt have his liberty to give his Faith, and Chiſt muſt have his liberty, who is the Author and Finiſher of Faith, which men muſt not have power over, no not the Apoſtles, for by one Faith they all ſtand.

Men muſt not have power over mens Faith.

And the Goſpel which the Apoſtles preached, which they *had not received of man, nor by man, but by the revelation of Jeſus Chriſt, which was the Power of God unto Salvation to every one that believeth*; this Goſpel, the Power of God, which is Liberty, is to have its liberty, and men muſt have their liberty in it; for if men turn againſt the Power, they turn againſt the Goſpel, and bring deſtruction upon themſelves, in turning againſt, and perſecuting the Power of God, and their own Salvation, *Rom.* 1. *Gal.* 1.

Men ought to have liberty in the Goſpel.

Now

Now concerning the Act that prohibits, that not above four or five may meet.

THis Act would have taken hold upon Christ and his Disciples had he been in your dayes; Christ its known had twelve Apostles, and seventy Disciples which often met together; and besides the great multitudes that met with Christ in the Towns, Wildernesses, and Mountains in the dayes of *Cæsar* and the Jews, and you do not read that either *Cæsar*, or the Jews made any Acts or Laws, that Christ and his Disciples should not meet together; though at last by that Law that they had amongst themselves, they put him to death for saying that he was the Son of God. And did not the Romans which were Heathen, let the Jews have their Liberty to worship God, when they had power over them, though their Religion differed from theirs, as you may read both in the Scriptures, and in *Eusebeus* and *Josephus*?

The Act against the Quakers would have taken hold on Christ and the Apostles.

Yea, had not the Christians in *Britain* Liberty, and lived peaceably until *Diccletian*'s time, and lived pretty quietly, though their Religion differed from the Heathens Religion in this Land? and in *Diocletian*'s time many were persecuted to death at *Litchfield* and *Leicester*; but mark what was the end of his power. And did not many suffer persecution about six hundred years after Christ by *Austin* the Monk, when he brought over his Snapsack of Ceremonies; and caused not he many of the *Britains* to be destroyed, because they would not conform to the Ceremonies he brought from *Rome*.

When the Christians began first to suffer in *England*, and by whom.

And had not the Children of *Israel* (though in Captivity in a strange Land) Liberty in the Empire of *Nebuchadnezar*, though his Religion differed from theirs, until that *Nebuchadnezar* set up his golden Image, with all his Musick, who cast the three Children into the fiery Furnace because they would not worship it, who worshipped God, and did give to *Nebuchadnezar* the things that belonged to him, and to God the worship that belonged to him; and did not the Lord preserve these three Children that stood for him, & worshipped him? and did not King *Nebuchadnezar* change his word and Decree which he

The three Children preserved, though cast into the fiery Furnace for not worshipping *Nebuchadnezar*'s Image.

had made to burn them that would not worſhip his Image, and make another Decree by which he gave Liberty to the Children of *Iſrael*, and ſent it among all his People and Nations, that they ſhould not ſpeak any thing amiſs againſt the God of the Children of *Iſrael*? and did he not afterwards confeſs to the God of Heaven that his Kingdom was an everlaſting Kingdom, and his Dominion from Generation to Generation? And had not he the Children of *Iſrael* in great eſteem, though they differed from his Nations Religion, Worſhip, Laws, and Manners, as you may read in *Daniel* the 3d and 4th chapters? And in *Daniel* chap. 5. *Belſhazzar* his ſon, did he not give Liberty to the Children of *Iſrael*? but when this *Belſhazzar* did meddle with the Veſſels of the Children of *Iſrael* which they brought out of the Temple at *Jeruſalem*, was not there a Hand-Writing on the Wall againſt him? And ſo you that be in Spiritual *Babylon*, that do meddle with the Veſſels of the Children of God and Jews in the Spirit, do you not think that the Hand-Writing is againſt you *MENE TEKEL*, *You are found to light, being weighed in the Ballance; and do you not divide? and are not your years numbred?* and doth not ſpiritual *Babylon* ſet up his ſpiritual Image, and Muſick about it? and has not he burnt and perſecuted ſuch as cannot fall down to it, as you may read in the *Cronicles*, and in the *Revelations*, and yet is not come ſo far as *Nebuchadnezar*, who altered his Decrees, and confeſſed to the God of Heaven, and gave Liberty to ſuch as differed from his National worſhip? And had not *Belſhazzar* a great eſteem of the Jews though they differed from his Religion, and were Captives in his Country? and if it had been your day, would you not have ſaid the three Children were diſobedient and wilfull, becauſe they would not fall down at the ſound of the Muſick, and worſhip his Image, who obeyed the Lord?

And were it not ſome of the *Caldeans* that were the informers againſt the Children of *Iſrael*, the outward Jews, that raiſed perſecution againſt them? and are there not many Informers now in ſpiritual *Babylon*, that raiſes perſecution upon the Jews in the Spirit?

And in *Daniel* 6. in the dayes of *Darius* Emperor, had not the

the Children of *Israel* Liberty under the Emperor in his Empire, though they differed from his National Worſhip and Religion, until that ſome of the Princes ſought to find out a fault or occaſion againſt him, but could find no fault, he being faithfull? Then ſaid the men, *We ſhall not find any thing againſt this* Daniel, *except we find it againſt him concerning the Law of his God.* Now [mark] here you may ſee *Daniel* had Liberty concerning the Law of his God, till this time, that they made a Decree, according to the *Medes* and *Perſians*, which alters not, *That whoſoever asked any Petition for thirty dayes, ſaving of the King* Darius, *ſhould be caſt into the Lions Den.* Now [mark] *Daniel went into his houſe*, after this Decree was made, *his windows in his chamber being open towards* Jeruſalem, *he kneeled down upon his knees three times a day, and prayed, and gave thanks before his God, as he had done before time.* Now [mark] O ye Chriſtians, would ye not ſay that *Daniel* was a very fool, and a wilfull rebellious perſon, as knowing the Kings Decree, and the ſpite of theſe men againſt him, and he having been formerly in favour with the King, to loſe all, and endanger his life? theſe men finding *Daniel* praying to his God, informed the King, and the Law was executed upon him: But mark how God preſerved this *Daniel*, and how glad the King was of it, and what became of his Accuſers, who were caſt to the Lions and torn to pieces: and did not *Darius* then confeſs to the Living God, and his Kingdom, and made another Decree to give Liberty to *Daniel* and the Children of *Iſrael?* which *Darius* the Emperor wrote to all People, Nations and Languages. dwelling on the Earth, *That they ſhould all tremble and fear before the God of* Daniel, *for he is the Living God ſtedfaſt for ever; and his Kingdom ſhall not be deſtroyed, and his Dominion ſhall never have an end.* And ſo had not *Daniel* and theſe Children of *Iſrael* Liberty in the Realm of *Darius* and *Cyrus* Kings of *Perſia* and the *Medes*, though they differed from them in their Religion, and were Captives? and doth not this judge all Chriſtians who profeſſeth God and Chriſt, and are not to have power over one anothers Faith, and cannot give Liberty to one another, but perſecute one another, con-

trary to the command of Christ, who said they should love one another?

Jer. 39. *Jeremiah* who had been cast into the Dungeon, and set in the Stocks, and beaten for his testimony for the Lord by the persecuting Jews, who kept him in Prison till *Nebuchadnezar* carried away his Persecutor captive into *Babylon*: the Captain of this *Nebuchadnezars* guard, left of the poor of the People which had nothing in the Land of *Judah*, and gave them Fields and Vineyards; and *Nebuchadnezar* gave charge to the Captain of his Guard concerning *Jeremiah*, *Take him, and look well to him, do him no harm*: And he took *Jeremiah* out of the Court of the Prison, and said, *This day I will loose thee from the Chain which is upon thy hand, if it seem good for thee to go with me into* Babylon, *I will look well unto thee; but if it seem evil unto thee to go into* Babylon *forbear; behold, all the Land is before thee, whether it seemeth good and convenient to go, thither go*; and so *Jeremiah* staid in the Land of Judah. And now, Friends, was there not more mercy in this Heathen *Nebuchadnezar*, then in the Jews and the great persecuting Professors? for though he had conquered the Land, yet he did not force *Jeremiah*, nor the People he left behind him, to be of his Religion, but left them to follow their own Religion in their own Land: And has not *Nebuchadnezar* outstript many People in this; as you may read in *Jeremiah*, chapters 38, 39, and 40?

And have you not read in *Ezra* the Proclamation of *Cyrus* King of *Persia* to all the Jews among his People throughout all his Kingdom, how that the Jews might go up and build their Temple, and what large Liberty was given to them, and how that they might have Liberty to go and serve and worship God? and though the Children of *Israel* were of another Religion then the *Medes* and *Persians*, yet he gave the Children of *Israel* liberty; but it was the Lord stirred up the Spirit of this *Cyrus* King of *Persia* to give Liberty to worship God, and serve him; then people may judge what it is that stirs up the spirits of people to persecute people for worshipping of God, *Ezra* 1. And did not a People rise up to persecute the Jews after-

afterwards, and called them a rebellious people, under a pretence, that if they built a Temple, they ſhould damage the King, *Ezra* 4. But afterwards the Perſecutors end was fruſtrated, and the Children of *Iſrael* went on in their work. And ſo this *Darius* made another Decree for the Jews Liberty, and the building the Temple, *And whoſoever ſhould alter a word of the Decree, the Timber ſhould be pluck'd down from his houſe, and being ſet up, he was to be hanged thereon, and his houſe to be made a Dunghil; and the Children of* Iſrael *were to pray for the life of the King and his Sons.* And ſo here you may ſee what Liberty this man, called a Heathen, gave to the outward Jews, who differed from him in Religion, who was a Heathen; and what a ſtrict Decree he made againſt them that were againſt the Jews, and would have hindred them from building the Temple; and ſo this Decree was for the ſervice of God, againſt his own Religion, which Temple now Chriſt has ended, and the Prieſts and Jews Services, *and he is not a Jew that is one outward*; ſo that Command, Decree and Penalty of *Darius* is ended, for ſuch a work; *for he is a Jew who is one inward now, whoſe Weapons are Spiritual and not Carnal; but the Inward Temple comes to be raiſed up by the Spirit, and the Law and Command of Jeſus obſerved, to love one another*; yet *Darius* may judge the perſecuting ſpirit in Chriſtians; for *Artaxerxes* made a Decree that whatſoever *Ezra* the Prieſt the Scribe of the Law of the God of Heaven ſhould require of them, ſhould be done for the Houſe of the God of Heaven, for why ſhould there be wrath againſt the Realm of the King and his Son; and ſo *Ezra* was to ſet Magiſtrates and Judges, and ſuch as knew the Law, and taught them that knew it not; *And whoſoever would not do the Law of God, and the Law of the King, judgment was to be executed ſpeedily upon him, whether unto death, or unto baniſhment*, Ezra 7. And now here you may ſee what Liberty this *Artaxerzes* gave to the Jews, who were of a different Religion from him, that they that did not obey his Heathen Law, and the Law of God, it was death; and ſo he makes a diſtinction betwixt his Law and the Law of God, though he was a Heathen; but *Ezra* the Prieſt, and the Levites, and the primitive Prieſthood, with all their Offerings, and

their

their Temple, Christ has ended that Priesthood, and the Law by which it was made, *Heb.* 7. And so, as for Banishing put to Death, Imprisoning, confiscation of Goods concerning the building the Jews Temple, and Sacrificing there, with their Singers and Ministers, Christ has ended all these, and says, *Love one another*, not banish, nor spoil one anothers Goods; so his Command now is to be observed, and not *Artaxerxes* nor *Darius* to build the Temple of the Jews, and offer Sacrifice: now this may condemn the Christians, (for a Heathen to give his Law, and to promote the Jews, and the Law of God by which the Religion stood,) who makes Laws to persecute one another contrary to the Law and Command of Jesus, which saith, *Love one another*; for where did you ever read of any Law the Christians made, That they should love one another, and that they should keep the Command of Christ, who saith, Love one another, and not spoil the Goods, and banish one another? If not, has not *Artaxerxes* condemned them, who by his Heathen Law promotes the Law of God, and the Jews Religion? which Religion and Law of the Jews Christ has ended, as Offerings, Sacrifices, and Temple, as I said before, *For*, as the Apostle said, *your Bodies are the Temple of God.*

And also you may read *Nehem.* 2. the moderation and tenderness of *Artaxerxes* and his Queen to *Nehemiah*, though *Nehemiah's* Religion differed from theirs; and though he was a Heathen, he gave *Nehemiah* an Order to go and see *Jerusalem's* Walls repaired, though he had much opposition by many bad people, and called rebellious, because they had not observed other Nations Religions, yet their persecuting came to naught, as you may see throughout *Nehemiah*: And so why should Christians be more unmerciful one to another, and persecute one another worse then the Heathen did the Jews? Ezra 7 And so people are not to Hang, Banish, Spoil Goods, and Imprison one another according to *Artaxerxes* the Heathen's Law, but to Love one another according to Christs Law, and Command; and so Priests have ignorantly brought this Scripture to Persecute, Banish, Imprison, and spoil Goods, who are darker then the Heathen, who gave Liberty to the Jews Religion, which was contrary to their own; and here the Priests

and

and Professors are ignorant of the Law and Times of the Gospel.

And in the dayes of *Ahasuerus* King, *Haman* was set above all the Kings Princes, and all the Kings Servants bowed to *Haman*; and *Mordecai* sate in the Kings Gates, *And the King gave command that they should bow to* Haman; *the Kings Servants which were in the Gate said to* Mordecai, *Why transgressest thou the Kings Command? and they spake daily unto* Mordecai, *and he hearkened not unto them: then the Servants told* Haman, *to see whether* Mordecai's *matter would stand; for he had told them that he was a Jew; and when* Haman *saw that* Mordecai *did not bow, nor reverence him,* Haman *was full of wrath, and* Haman *scorned to lay hands on* Mordecai *alone, for they had shewed him the People of* Mordecai, *who was a Jew; wherefore* Haman *sought to destroy all the Jews throughout the whole Kingdom*: Would not many of you Christians say that *Mordecai* was a Fool because he would not bow to *Haman*, and do according to the Custom of the Nation, but in denying to do such a small thing, to bring persecution and death upon himself and all the Jews; and so to be counted stubborn and rebellious, disobedient to the Command of the King? And would you not say, let *Artaxerxes* Law go upon him, *Whosoever will not obey the Law of God and the King, let judgment be speedily executed upon him, whether it be to death or banishment, or confiscation of goods or imprisonment,* Ezra 7. Nay, *Mordecai* obeyed the Law of God; and was not rebellious, though he could not obey the Command of the King to bow to proud *Haman*; therefore *Haman* said to the King, *There is a certain People scattered abroad among thy People, in all the Provinces in thy Kingdom, and their Lawes are divers from all People, neither keep they the Kings Laws; therefore it is not for the Kings profit to suffer them: If it please the King to let them be destroyed, I will pay Ten thousand Talents of Silver*: and so *Haman* got a Decree from the King, and sent it forth to destroy the Jews. Now mind, here it is shewed, that the Jews had Liberty till this *Haman* got this Decree, because *Mordecai* the Jew would not bow to him, nor reverence him, though the Jews Religion differed from the Kings and *Haman*'s Religion: And *Esther* the Queen being a Jew, spoke to the King that the Jews were to be destroyed,

who

who procured another Decree from the King, that the Jews ſhould not be deſtroyed, which was ſent into all the Provinces. And *Haman* ſaw *Mordecai* ſit in the Kings Gate, and ſtood not up, nor moved for him, *Haman* was full of fury, and therefore *Haman* cauſed a Gallows of fifty cubits high to be made to hang *Mordecai* on; and as *Haman* came back from the King he came back ſorrowfull, for he was to clothe *Mordecai*, and ſet him on horſ-back, and proclaim before him, and ſay, *Thus ſhall be done to the man whom the King delighteth to honour*: then *Haman* came home and told his Wife what had befaln him, and his Wife ſaid, *If* Mordecai *be of the ſeed of the Jews, before whom thou haſt begun to fall, thou ſhalt not prevail, but fall*; yet before *Haman*'s Wife and his Friends would have him ſet up a Gallows to hang *Mordecai* on, which he was hanged on himſelf afterwards. Here you may ſee the end of a Perſecutor and Deſtroyer, who was againſt Liberty, and whether is there more *Mordecais* or *Hamans* in *Chriſtendom*, that would kill and deſtroy men becauſe they would not ſtand up and bow to them, and reverence them? Nay would they not ſay *Mordecai* was an unmannerly ill-bred Clown? and would they not ſay he did it a purpoſe to lie in the Kings Gate, could he not keep out of the Kings Gate, for his doings was in danger to deſtroy all the Jews? and if *Mordecai* the outward Jew could not bow to proud *Haman*, though in ſo doing he did diſobey the Kings Command, whether or no can the Jew inward in the Spirit bow to *Haman*'s nature where it appears? and whether *Haman*'s nature will not perſecute though it be in a Chriſtian? and ſhould Chriſtians be worſe then the Jews, for Chriſtians ſhould not perſecute one another for not bowing to one another? for the Angel in the *Revelations* reproved *John* for bowing to him, and told him he was his Fellow-Servant, and ſaid, *See thou do it not*; and bid him *Worſhip God*, *Rev.* 22. So let *Mordecai*'s nature reign amongſt you, and not *Hamans*; for mark *Haman*'s end; for the true Chriſtians are Jews in the Spirit, and are Brethren; Chriſt ſays, *You are all Brethren*; for do not you, called Chriſtians, call them impudent Clowns, and unmannerly that will not bow, and has fined many, and perſecuted many? Is not this like *Haman*'s nature, not *Mordecai*'s?

And

And Christ, who has all power in Heaven and Earth given unto him, and to whom all Judgment is committed, he said, *That for every idle word that men should speak, they should give account at the day of Judgment; so by thy words thou shalt be justified, and by thy words thou shalt be condemned*, Mat. 12: 20, 36, 37.

And doth not Christ say in *Matth.* 5. *Be thou reconciled to thy Brother before thou offer thy gift?* Now if all Christians did observe this, who was there to offer amongst them; for such as envied their Brother Christian, and persecuted him, such were not to offer their gift until they were reconcil'd to the Brethren; for if they do God has no respect to their Sacrifice, no more then he has to *Cain's* that envies his Brother: And Christ who hath all power in Heaven and Earth said, *Judge not, lest you be judged; for with what judgment ye judge, ye shall be judged; and with what measure you meet, it shall be measured to you again*: Now all you that are so rash in measuring, judging, and persecuting of others, you never think of this Law of Christ Jesus: Now it is clear that none are to judge till the Beam be cast out of their own eye, then they may see cleerly a Moat, *Matth.* 7. And doth not the Apostle say, *That you must do good unto all men, &c.* which if you do good, you do not do evil: *And every man must bear his burthen; and every man is to prove his own work; and every one shall give an account to God for things done in his Body, and shall have a reward according to his Works, whether they be good or whether they be evil; and every mans own words shall be his burthen: for God respects no mans person; for he that sowes to the flesh, shall of the flesh reap corruption; but he that sows to the Spirit, shall of the Spirit reap Life Everlasting*; so every Seed-man reaps his own crop, according to what he sows, *Gal.* 6.

And *Gal.* 5. the persecuting Priests and Professors used to bring for their Persecution; *viz. I would they were cut off that trouble you*; now this cutting off the Apostles troublers, it was with Spiritual weapons, for the Apostles warfare was not with Carnal, but with Spiritual Weapons; neither did he wrestle with Flesh and Blood, so that he could not cut them off with Carnal Weapons.

And as the Apoſtle ſaith in *Galatians* 4. *He that is born after the Fleſh will perſecute him that is born after the Spirit; ſo it is now: So the Bond-woman and her Son muſt be caſt out, and not be heir with the Free-woman:* Now it is clear, it is the Bond-woman and her Son that are caſt out, that are the Perſecutors; ſo the perſecuting Chriſtian may know his Mother, for as it was in the dayes of *Iſaac*, and in the dayes of the Apoſtles, ſo it is now in theſe dayes, that the birth born after the Fleſh will perſecute him that is born after the Spirit, and theſe be the Children of the Bond-woman which genders to bondage, which is *Hagar*; but the Children of the Free-woman are of *Iſaac*, in whom the Seed is called, and *Jeruſalem* which is above is the Mother of all theſe Children which is Free, and gendreth not to Bondage, and are not Perſecutors.

And the Apoſtles command to the *Colloſſians* was, *If ye be dead with Chriſt from the Rudiments of the World, why as living in the world are you ſubject to Ordinances; touch not, taſte not, handle not, which all are to periſh with the uſing, after the Commandments and Doctrines of men.* Now, [mark] Is there any Ordinances, Doctrines and Commandments of men, but they are held up by mens power? and will not they that are not dead with Chriſt taſte, handle and touch, and be ſubject to them, and rage, and be envious, and perſecute them that be dead with Chriſt, and cannot touch, taſte nor handle, neither be ſubject to them? So, is it not the birth of the Fleſh that is ſubject to mens Doctrines, Ordinances and Commandments, which periſh in the uſing of them, which they that be dead with Chriſt, and riſen, ſeeks that which came down from above, from Chriſt who ſits at the right hand of God; and ſo their affections are on things which are above, and after that which doth not periſh, *Coloſſians* 2d and 3d chapters. And though the Apoſtle ſaid to the *Corinthians*, *If any man love not Jeſus Chriſt, let him be an Athema and Maranatha*, yet the Apoſtle plainly tells you, *That they did not wreſtle with Fleſh and Blood, and the Weapons were Spiritual and not Carnal*; and he tells you, *That he that is born after the Fleſh perſecutes him*

that

that is born after the Spirit, and the Spiritual Birth has his Spiritual Weapons, but the Carnal man has his Carnal Weapons; and so each Birth hath his Weapons.

And in *Zachariah* 13. 3, 4. which is a place which the persecuting Priests and Professors used to bring for their Persecuting; which is as followeth, *I will cut off, saith the Lord, the names of the Idols out of the Land, and they shall be remembred no more; I will cause the Prophets and unclean Spirits to go out of the Land; And it shall come to pass, when any shall yet prophesie, then his Father and Mother which begat him shall say unto him, Thou shalt not live, for thou speakest Lyes in the Name of the Lord; and his Father and Mother shall thrust him through when he prophesies. In that day the Prophets shall be ashamed every one of his Vision when he hath prophesied; neither shall they wear a rough Garment to deceive.* Now [mark] these Prophets with the rough Garment, which speaks Lyes in the Name of the Lord, with their unclean Spirits & Idols, which were not to be suffered in the Land among the Children of *Israel*, but their Father and Mother was to run them through which begat them; but what must the Christians Weapons be now, that say they are not Jews outward, but they are Ministers of the Gospel, and believers in Christ? their Weapons must be all Spiritual, not Carnal, by which they run through the false Prophet, that false Spirit, and lying Spirit, and so their Weapons are Spiritual, they do not wrestle with Flesh and Blood. Are not these persecuting Priests and Professors in *Christendom* like unto these rough Prophets, that will serve for pay under any one, *Presbyterian*, *Papists* or *Piscopal*, as the Souldiers used to serve under any one for pay, who wrestles with Flesh and Blood? And is it not their work to call to the Magistrate to help them to wrestle with Flesh and Blood, and them that are contrary minded to them? And are not these like the Prophets, that one while they would be for the Jews, and another while for *Jezebel* and *Ahab*; you may see how subject they were to turn, as you may read through the Scriptures; but the true Prophets and Apostles were not Persecutors, but persecuted: Was not *Moses* persecuted by *Pharaoh*? but what become of

Pharaoh, and others that did perſecute him? and was it not for Religion ſake? Was no *Abel* murthered by *Cain* the Perſecutor, about Religion? and though *Cain* could build Cities, yet was a Vagabond; and doth not all Perſecutors go in *Cains* way? read *Jude*.

The Children of *Iſrael* were oppreſſed under *Pharaoh*, mind the end of that Oppreſſor; and *Eliſha* was perſecuted by *Jezebel*, mind the Perſecutors end: the Prophet *Joath* was threatned by *Jeroboam*; *Zachary* was ſtoned to death for his Religion: Was not *Micah* for his Religion thrown down, and his neck broken? Was not *Amos* ſmitten with a Club on the temples of his head, and ſo brained for his Religion ſake? Was not *Iſaiah* ſawn aſunder in two parts for his Religion? And was not *Jeremiah* for his Religion perſecuted oft, impriſoned, and put in a deep Dungeon, and after ſtoned to death in *Egypt*? Was not *Ezekiel* ſlain in *Babylon*, by the Duke of the People, for his Religion? And was not *Daniel* thrown into the Den of hungry Lions, where he was preſerved? And was not the three Children thrown in the fiery Furnace for their Religion? And was not *Baruch* fain to fly to ſave his life from King *Joaſh*'s hand for his Religion, and Teſtimony? Was not the Prophet *Urias* ſlain with the Sword by King *Joaichim*? Was not *John Baptiſt* beheaded by *Herod* the *Tetrach*? Was not *Stephen* ſtoned to death (by the great profeſſing Jews) for his Religion? Was not *James* beheaded by *Herod Agrippa*? Was not *Peter* crucified at *Rome* under *Nero*, his head downward? Was not *Andrew* crucified by *Aegeas* King of *Ediſſa* at *Pataras*, a City in *Achaia*? Was not *James Alpheus* of *Jeruſalem* thrown down from high, and brained with a Fullers Club? Was not *Thomas* ſlain at *Calamina*, a City in *India*, where the *Panims* ran him through with the Dart? Was not *Philip* crucified at *Hyrapolis* in *Aſia* for his Religion? Was not *Bartholomew* fleid alive in *Judea*, and his skin pluckt over his Ears, and after beheaded? Was not *Martha* run through with a naked ſword in *Ethiopia*? Was not *Simon* crucified? Was not *Jude* ſlain; and *John* ſcourged, and often times perſecuted, and put in ſcalding hot Oyl? Was not *Matthias* knockt

on

on the head with an Ax, and beheaded? Was not *Mark* the Evangeliſt a rope put about his neck, and by it drawn through the City of *Alexandria* till his fleſh rent in pieces, and the ſtones coloured with his Blood, and at laſt was burnt to aſhes? Had not *Barnabas* a Rope tyed about his neck, and there pluckt to the ſtake and burned? [Mark] Did not all theſe ſuffer for Religion, and that that perſecuted them, was it not the Birth that is born of the Fleſh; and is not this Birth now to be ſeen in *Chriſtendom* which doth perſecute him that is born of the Spirit, wreſtling with Fleſh and Blood: and ſo what is become of all theſe Perſecutors; doth not the memorial of the Wicked rot, and the memorial of the Juſt live?

Was not *Jacob* perſecuted by *Eſau* becauſe of his Bleſſing *Gen.* 27. 41. And was not *Joſeph* perſecuted by his Brethren, who after baniſht him, and ſold him; and was it not for that which God had ſhewed unto *Joſeph*, which after came to paſs; and had his Brethren any praiſe for this work; were they not afterwards troubled and judged in themſelves for the ſame? And was not *Lot* perſecuted and mockt in *Sodom*; read what became of thoſe temporal blind *Sodomites* perſecuting (then you may ſay what will become of theſe Spiritual blind perſecuting *Sodomites*) of the Juſt. And if outward *Sodom* was conſumed to aſhes, what will become of the Spiritual *Sodom*; and was not perſecution alwayes blind?

And did not Chriſt ſay, that the perſecuting Prieſt and Phariſees were *Blind-Guides, and led the Blind into the Ditch*; and are not all the Perſecuting Prieſts and Teachers now in *Chriſtendom* Blind-guides; and will any be led by them but the Blind, is not the place they lead into the Ditch, and is not the perſecution againſt them that can ſee: and ſo all the Guides in Chriſtendom that perſecute, are they not the Blind ones, and doing the works of the night, not of the day, wherein people can ſee: and is not the Brith which perſecutes, that which was born bind from *Hagars* womb, and not born of the womb of the true woman which *Iſaac* came of; for *Hagar* was an Egyptian woman that bore wild *Iſhmael, whoſe hand is againſt*

against every man: So now, Is not the ſpirit of *Cain*, and the ſpirit of *Core*, and the Spirit of *Sodom* to be ſeen, and of *Pharaoh*, and of the *Egyptians*, and of the perſecuting Jews; and doth not the ſpirit of all theſe reign in him that is born of the Fleſh?

Had not *Abraham*, that came out of his own Country, liberty to ſerve God among the *Canaanites*; and when *Abraham* went down into *Egypt*, had he not liberty there to ſerve God, as you may read in *Gen.* 12. though the *Egyptians* and *Canaanites* were bad people: And had not *Abraham* liberty to ſerve God in the *Abimelecks* Country; and *Abimelech* ſaid, *My Land is before thee, dwell where it pleaſeth thee*: And in what Country was there a Law made, that *Abraham*, *Iſaac*, and *Jacob* ſhould not worſhip and ſerve the God of Heaven, though they differed from the Countries Religion; and though the Children of *Iſrael* were oppreſt in *Egypt*, where do you ever read that *Pharaoh* made a Law that *Joſeph* nor the People of *Iſrael* ſhould not ſerve the Lord their God whilſt they were among them, though when they multiplied another King oppreſſed them with hard labour, and gave a command to hinder their growth, to kill all the male children, but the Midwives fearing God did not as the King of *Egypt* had commanded them, to kill all the men children: now would not many in *Chriſtendom* ſay, that theſe Midwives were rebellious to the Kings command, and that *Artazerxes* Law ſhould be executed upon them, of death and baniſhment, for diſobeying the Kings Law; for if the Pope, or others ſhould make a Law, that they ſhould burn, kill, baniſh and impriſon, would not you be willing, though it be contrary to your Conſciences to obey it, contrary to the Command of Chriſt Jeſus, that you ſhould love one another, and not deſtroy one another, and you doing ſo, *viz.* obeying the Papiſts or others Commands to deſtroy people that fears God; doth not the Midwives that feared God judge you, (who diſobeyed the Command of *Pharaoh* King of *Egypt*) in not deſtroying the childrens lives? *Exod.* 1.

Gen. 20.

Sam. 1. 14. When *Saul* the King gave command that *Jonathan* his Son ſhould die, for taſting of the Honey which *Saul* had forbidden that any man ſhould eat any food that day, and

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therefore his Son which had tasted a little Honey might die: And the people disobeyed the Command of *Saul*, and said, *Jonathan should not die, for he had wrought Salvation in Israel*; so rash Oathes and Commands them that feared God you may see could not obey.

Another Scripture which the Priests and Papists used to bring to put men to death about Religion is *Deut.* 17. *The man that will do presumptuously, and will not hearken to the Priest that standeth to minister before the Lord, or unto the Judge, that man shall die.* Now [mark] people, this is one of the Scriptures that Papists used to bring, because they would not hear their Priests; so mark their ignorance, for do not you know that these were the Jews Levitical Priests; and then must not all Papists, Protestants, and others be put to death if they will not hear the Jews Priests that was to minister the Law. But I say Christ is come, that saves mens lives, and came not to destroy them, which ends the Jews Priests, and the Law by which they were made, *Hebr.* 7. and their Carnal Weapons; and so Christ, who is the Priest made higher then the Heavens, is to be heard in all things. and not the Jewish Priests, as you may read in *Hebr.* 7. & *Acts* 7. And another Scripture they bring, *The Prophet that shall presume to speak a word in my Name, which I have not commanded him to speak, or that shall speak in the name of other gods, then the Prophet shall die.* Now [mark] did ever you Papists, or others called Priests or Prophets, ever hear the voice of God, which you have all denied to us, called Quakers, that ever you did; then is not this Sentence faln upon your selves, as dead men, according to your own Judgement; but this is your ignorance, Christ is come the great Prophet, which ends the true Prophets, who is to be heard, and is the Stone which falls upon the false spiritual Prophets, that has not heard the voice of God, and stones them to death, and yet saves the mens lives: and Christ ends the Jews Carnal Weapons, and sets up the Spiritual, by which they do not wrestle with Flesh and Blood, *Deut.* 18.

And also in *Deut.* 13. another Scripture the Papists and Protestants used to bring for Persecution, *If there rise up any*

Prophet

Prophet or Dreamer, or give thee a ſign and wonder, and the ſign or wonder come to paſs whereof he ſpeaks to thee ſaying, Let us go after other gods, and ſerve them, and ſo to forſake the Lord God, and his Commandments, that Prophet or Dreamer ſhall be put to death; If thy Brother the Son of thy Mother, or the Son of thy Daughter, or thy wife, or thy Friend of thy own Soul ſhall in ſecret entice thee to ſerve other gods, thou ſhalt not conſent to them, neither pitty them, nor ſpare them, nor conceal them, thou ſhalt kill him, and thy hand ſhall be firſt upon him to put him to death, and ſhall ſtone him with ſtones that he die, becauſe he ſought to turn you from the Lord God. And now [mark] people theſe were them that by their Dreams and Propheſies would bring people from the Living God, to ſerve other Gods, which were by the Jews Law to be ſtoned to death, though they were their Relations, as before mentioned; but Chriſt is come, who has ended the Jews Law, and their Weapons, and their Religion and Worſhip, and has ſet up the Goſpel, the worſhip in Spirit and Truth; and Chriſt did not give forth any Law, nor his Diſciples after him did not give forth any Law to put men to death, though they were falſe Worſhippers; for you ſee many did forſake Chriſt that had followed him, and many did forſake the Apoſtles which had been convinced, and drawed others after them; yet neither Chriſt nor the Apoſtles did make a Law that ſuch ſhould be put to death; for Chriſt rebuked his Diſciples who would have had mens lives deſtroyed, and ſaid, *He came to ſave them, not to deſtroy them*; and his Commandment was, *That they ſhould love one another, and love Enemies*; and Chriſt is the Top and Corner-Stone which falls upon the falſe Dreamers, and falſe Prophets, and ſtones them to death, yet ſaves the men And you may read in *Jude*, and in *Peter*, there was filthy Dreamers in their dayes, 2 *Pet.* yet the Apoſtles did not make a Law to put them to death, though they drawed people from the power of Chriſt; for the Apoſtle tells you, his Weapons are Spiritual, and not Carnal, they do not wreſtle with Fleſh and Blood, nor war with it, but with ſpiritual wickedneſſes, and it was the ſpiritual wickedneſſes in them that made them falſe Prophets and falſe

Dreamers

Dreamers to draw People from God, and that the Apoſtles warred againſt with Spiritual Weapons, and did not war with Fleſh and Blood, and ſtone the Creatures to death; that Law of the Jews is Changed by Chriſt that puts men to death about Religion, and Chriſt has ſet up his Law of Love, to love one another, and love Enemies, and though Chriſt was called a Blaſphemer, a Seducer, a Devil, and a Madman, yet he did not make a Law to put them to death, and ſtone them to death; and did not he pray to his Father to forgive them that perſecuted him; but you Papiſts, and others, if it ſhould be granted to you, that Prophets and Dreamers that draws People from the Living God and his Commands to ſerve other Gods, and you that would have the Jews Law which you bring out of *Ezra* paſt upon them Chriſtians; then doth not the Jews Law come upon your ſelves? for after you have conſecrated Bread and Wine, do you not ſay it is God, and ſo by the Jews Law are not you to be put to death, who ſet up another God, and draws people to it, and ſo are condemned out of your own Scriptures? though I ſay Chriſt has ended the Law and their Weapons, and the Jews Religion, *And he is not a Jew that is one outward, but he is a Jew that is one inward in the Spirit*, as in *Romans*. But if you Papiſts ſhould ſay that they muſt be put to death that draws from Chriſt and his Command, then I ſay, as I ſaid before, you have given ſentence upon your ſelves by your own Law, which you had not from Chriſt, for Chriſt's Law is, *Love one another, and love Enemies*; and ſo from this Law and Command have you erred, and by it you are judged, who have inſtead of loving one another, you have envied, perſecuted and killed one another, like *Cain*, and ſo are of him that is of the Fleſh, that perſecutes him that is born of the Spirit, who are neither according to the Law of Jeſus among the true Chriſtians, nor the Law among the Jews; for that birth of the Fleſh in you is that which alwayes did perſecute them that gave forth the Scriptures, and Chriſt the Subſtance of them, and them that live the Life of them: and ſo that birth of the Fleſh is that which did not give forth the Scriptures, neither doth know them, nor can interpret them; and ſo a Command from God

is, *That Flesh must be silent*, and so the Birth of the Flesh must be silent, that will persecute him that is born after the Spirit; and so he that is born of the Spirit he must speak, whose Weapons are not Carnal, neither doth wrestle with Flesh and Blood, nor war with it; *Christendom* mind this.

Joshua 9. *Joshua* let the *Gibbonites* have liberty, who got it by craft, though his Command from God was to destroy all the wicked people of the Land; and though they were wicked people, and they got it by subtilty, yet he let them have liberty; and surely Christians should be beyond *Joshua*, not to restrain those from liberty who desired nothing but liberty to worship God; for the *Gibbonites* did not seek for their liberty to worship God; and therefore there should be a difference betwixt Christians that seeks for no liberty but to worship God, and the *Gibbonites*; for the Christians all professeth Christ Jesus and God, so did not the *Gibbonites*, and they are not to make one another Slaves, as you may see in the *Revelations* 18 *Which made Merchandise of the Souls of men, and Slaves of them*, this you will say was the Whore of *Babylon* that made Merchandise; and you know it is judged by all the Protestants that the Whore of *Babylon* is such as profess Christianity, and to be the Papists, and such as are in the same Nature; and you know this is contrary to the primitive Christian Law, which is, *To love one another, and Enemies.*

Boniface the third, universal Pope, was set up by *Phocas* that murthered *Mauritius*, his Master, which was the first universal Pope got up, Six hundred and two years after Christ, and about twenty years after the Turk got up; and has not the Christians liberty under the Turk, paying their Tribute, and not meddled with for their Religion? for, doth not the Turk keep his Sabbath day upon the Sixth day, and then his Shops are shut up, and all the Shops of the Jews and Christians are open? and doth not the Jews keep their Sabbath upon the Seventh day in *Turkey*, and then all the Christians and Turks Shops are open? And the Christians they keep their Sabbath upon the First day of the week, and shuts up their shops, and all Turks and Jews shops are open. And here doth not the Turk give Liberty of Conscience, though he be

a Heathen; and ſhould not Chriſtians outſtrip the Turk, and give liberty to one another to worſhip God? And hath not the *Corinthians* liberty in *Turkey*, and the *Greek* Churches liberty to worſhip God, and follow their own Religion? And is not this doing of the Turks beyond Chriſtians that cannot give liberty to one another? And do not you know that the Chriſtians have their liberty in *Egypt*, and *Jeruſalem*, though it be in the Turks Country, and though they differ from his Religion? And when the Turk conquors any Country, doth not he let the people alone to their Religion, ſo he can have his Tribute and Cuſtom? And alſo when *Alexander* conquered the World, did not he let the Jews have their Liberty? And when the *Romans* conquered *Jeruſalem*, had not the Jews liberty, read the Scriptures? In the dayes of Chriſt and the Apoſtles was there not many Sects, as of Phariſees and Saduces among the Jews at that day, as you may read in the Scriptures? and had not they liberty among the Jews, though differed from one another in circumſtance? And is there not in the *Mogull's* Country many ſorts of Religion? Yea, and has not ſome Chriſtians liberty there to ſerve God, of whom it is reported by one that travelled there, he has ſixty Religions there that has their liberty without diſturbance, paying their Cuſtoms? And ſhould not Chriſtians be of a more nobler ſpirit then he? Has not the Chriſtians liberty in *Perſia*? and among the Turks, is there not a many kinds of Religions amongſt them, that differ in ſome thing? and ſhould not Chriſtians be of a more noble Spirit, and give liberty to one another to worſhip God, though they differ in ſome outward things, ſeeing they all own God and Chriſt Jeſus? and therefore ſhould not they be of a more nobler ſpirit then the Turk, Mogull, and the Perſians? and hath not the Arrians and Pope been the two firſt that raiſed Perſecution, one Chriſtian againſt another, contrary to the Law of Chriſt, Love Enemies, and love one another? and ſo has not Chriſt's Law of Love been laid aſide?

And after that *Adam* and *Eve* tranſgreſſed the Law of God, God let *Adam* have liberty in the Earth, though he had not of the Paradice of God; and ſo though Chriſtians cannot con-

form to your Church in tenderneſs of Conſcience towards God, you may let them have liberty of the Earth; and though *Iſhmael* the wild man had not liberty in *Abraham's* Family, he had liberty in the Wilderneſs.

And concerning the Act that is made againſt the Quakers, and others; as for us that are called Quakers, this we ſay, we do not meet to plot nor contrive againſt the King, neither do we hold dangerous Principles, but the Truth; neither do we meet to terrifie the Kings Subjects, but ſeek the good and eternal welfare of the King, and all people; and we do abhor and deteſt all Plots and Plotters and Workers of Darkneſs: And whereas the ſame Act prohibits above five to meet together, had you been in the dayes of Chriſt and the Apoſtles, this Act would have taken hold upon him; for you know he had twelve Apoſtles, and ſeventy Diſciples, who often met together. And alſo it would have taken hold upon the *Epheſians*, *Philippians* and *Corinthians*, and all the other Churches that did meet together: And do you think that they would not have ſuffered either by Heathen or Chriſtians, before they would have broke up their Meetings, or Chriſt have denied his Diſciples? If ſome Chriſtians, or Heathen that differed from them ſhould have made a Law, that thoſe Chriſtians that differed from them ſhould not meet above five at a time; and is not, and would not that have been contrary to Jeſus, who ſaid, *Love one another, and Enemies*, who has all power in Heaven and Earth given unto him; for do you ever read that Chriſt and the Apoſtles made a Law to puniſh, or to make any one ſuffer that did not hear them, or differed from them in Religion and Worſhip? And did you ever read that the Jews made any Law that not paſſing five might meet of the Chriſtians, though the Chriſtians Religion was contrary to theirs? And ſo ſeeing that God will judge the World in Righteouſneſs, ſignifying that there is ſomething in man and woman which anſwers the Righteouſneſs which they do tranſgreſs; and he will judge the World by the Man Chriſt Jeſus, according to the Goſpel, that is according to the Power, ſhewing, that there is ſomething in man that anſwers the Power which is the Goſpel, and is inviſible; and they that walk in the Power

which

which is the Goſpel, they ought to have the liberty of the Goſpel, which is the Power of God, before the Devil was, where all Bondage is; and ſo all Chriſtians that owns God and Chriſt Jeſus, and his Goſpel which is the Power of God before the Devil was, they ought to have the liberty of the Goſpel, for the liberty is in the Power of God, and they that be in the Power of God, the Goſpel cannot but give liberty to them that be in the Power of God, for the bondage is in that ſpirit that is out of the Power of God, and the Liberty is in Chriſt Jeſus who has all power in Heaven and Earth given unto him, and there *to ſtand faſt in the Liberty wherewith Chriſt hath ſet them free from the bondage of the World*; ſhewing, that it is the World that brings into bondage, and not Chriſt.

They that wreſtle with Fleſh and Blood about Religion, are neither in the Apoſtles Spirit, nor Power, nor Doctrine, and if the Law reach but upon the outward man for his action, then it will follow, and is clear, that the inward man after God muſt have his Liberty, which inward man brings the outward man conformable to the righteouſneſs, and to a righteous mans ſtate, which the outward Law was not made for, ſo then it is not to be executed upon the righteous man: So all Magiſtrates muſt make a diſtinction, and put a difference in this caſe; for though Kings powers, and Magiſtrates with their Laws take hold upon the outward evil actions, and the outward man the evil ſpirit leading of him to do evil; but Chriſt who is the King of Kings, and has all power in Heaven and Earth, he muſt have the rule in the heart of the Spiritual Man, *and God will dwell in man, and walk in man, which is his Temple*, and therefore he muſt have the rule in the Conſcience, and in the Heart in matters of his Religion, and Worſhip, and Faith, ſeeing God is the giver of it, and Chriſt is the Author and finiſher of it; and the Apoſtles themſelves ſaid, *they had not power over mens Faith*, which God was the giver of, and Chriſt the finiſher of; and a man coming to ſubdue that evil ſpirit in him by the Power of God, and to have it mortified, and the actions that flowed from it, then the man led by the Spirit of God, he is not under the Law which is made for Sinners and Diſobedient, and not for the Righteous;

And

And Christ said, *Christians should not exercise lordship one over another as the Gentiles had done*; and the Apostle says, *Be not many Masters, for you have one Master, even Christ, and they were not lords over Gods Heritage, but they were helpers of their joy, and thoy should not lord it over their Brethren, for they were all Brethren*; and this he spoke in matters of Religion, *for they had one Lord, even Christ Jesus, by whom all things was made, and the God who is over all, and in you all blessed for ever*: and so if Christ be in you, and God be in you, he must have the rule in matters of Religion; for his Religion is pure from above, from himself, he must have the Rule of the Faith, who is the Author of it, and Christ must have the Rule of his Worship, who set it up above Sixteen hundred years since, in Spirit and Truth: For could the *Caldeans* find any thing against *Daniel*, save in the matters of his God; and could you ever find any thing against the Quakers, but concerning their God, and the worship of him? Could *Cain* find any thing against *Abel*, but the matters of his God; or *Jacob*'s Sons against *Joseph*, but concerning his God? or could any fault be found with *Isaiah*, *Jeremiah* and *Elisha* in their dayes, but that which concerned their God? or could they find any fault with Christ or the Apostles, for which they persecuted them, but only things concerning their God and Christ? and ever since the Apostles dayes the Beast, the Whore, the false Prophet, and Antichrist, which has drunk the Blood of the Martyrs, Prophets and Saints who have kept the Testimony of Jesus, was not all this persecution upon them concerning their God and Christ Jesus? for what fault could they find in them more then they did in *Daniel* concerning his God? And so you may read through all the Scriptures of *Abraham*, *Isaac* and *Jacob*, and the rest of the Prophets, *Moses* and *Aaron*, and *Noah* and *Lot*, did not their sufferings come upon them concerning their God? for what fault could they find with them? or what fault could *Pharaoh* find with *Moses* and *Aaron*, but of things concerning their God? or *Sodom* with *Lot*, or the old World with *Noah*, but in things concerning their God? and so its clear all along the birth of the Flesh has alwayes persecuted the birth of the Spirit, as it is written, *He that is born of the Flesh persecutes him that is born of the Spirit.* And

And Christ Jesus who set up his Worship above Sixteen hundred years since, who said, *The hour is come, and now is, they that worships the Father must worship him in Spirit and Truth, such God seeks to worship him*; and Christ and the Apostles never altered this worship to this day, which worship was set up before the many worships among Christians were set up, and will stand when they are gone; and Christ is the Judge in this worship set up by himself, and not by man; and Christ gave no Law, nor Command, or order to the Apostles to persecute any that did not worship according to his Worship, which you may see all the worship set up by men, one time or other most of them has forced people to their worship, and persecuted for not conforming, and that forcing makes but Hypocrites from their worship to anothers: and mark the end of all those worships and Worshippers in the World where there has been force and persecution, that which men makes and sets up they are judge of, and judge in, and is not this to bring people to worship the works of mens hands? and the Worship that Christ set up he is the Judge of, which is in the Spirit and Truth.

And so it is plain it is *Cain* is the first birth that has persecuted *Abel* the second birth in all Ages; and this *Cain* the first birth, and persecutor of *Abel*, God hath not, nor never had respect unto his Sacrifice who is *Cain*'s Off spring, the first birth, and not of *Abel*: and so *Cain* may read his Birth and Antiquity, and suffering *Abel* may read his Birth and Antiquity, whom God had and hath respect unto his Sacrifice. Yet had not *Paul* liberty at *Rome* among the Heathen *Romans* that were of a different Religion from *Paul*, to preach the Gospel two years together in his own hired house, as you may see in the *Acts*.

The Law was added because of Transgression, and not made for the Righteous, but for Sinners and disobedient: [mark] because of Transgression and Disobedience was the Law added; man and woman in the beginning disobeyed and transgressed the Command of God, and so lost the Image of God and his Righteousness, and the Paradice of God; and so the Law which is just, holy and good came upon disobedient and

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tranſgreſſing man and woman, which Law ſerved until the Seed came, and Chriſt is the end of Law for righteouſneſs ſake the to every one that believeth.

And ſeeing that becauſe of Tranſgreſſion the Law was added, then they that do not tranſgreſs, the Law doth not take hold on, neither are they under it.

And ſeeing the Law was made for the diſobedient and Sinners, then he that doth not diſobey Gods Command, but is led by the Spirit of God, is not under the Law.

And they that keep Gods Commandments, and do not tranſgreſs, are not under the Law; and therefore muſt not Magiſtrates make a diſtinction, and put a difference betwixt the Tranſgreſſors and Diſobedient, and the Obedient and them that doth not tranſgreſs.

And now Chriſtians, Papiſts and others, what ſay you to the Apoſtles that diſobeyed the Command of the Councel of the Jews, in preaching again in the Name of Jeſus after they had commanded they ſhould not preach, *Acts* 4. would not you ſay that *Artaxerxes* Law was to be executed upon them, and they to be impriſonned, baniſhed, and put to death, or their goods confiſcated? And alſo would not you have ſaid, that this Law of *Artaxerxes* was juſtly to have been executed upon *Daniel* and the three Children for diſobeying the Kings Command? Would not you ſay that it ſhould be executed upon the Midwives for not executing *Pharaoh*'s Command in killing the men children, who has brought this Law to be executed upon Chriſtians?

Now *Artaxerxes* his Heathens Law and Gods Law which was for the Jews to build the Temple, you that call your ſelves Chriſtians, are you Jews? and are you going to build the Jews Temple, which Law was before Chriſt came in the Fleſh? for except you go to fulfil *Artaxerxe*'s Law, and to build the Temple, *Artaxerxe*'s Law is againſt you; for no ones goods is to be ſpoil'd, or any to be baniſhed, impriſoned, or put to death for not going to build the Temple of the Jews at outward *Jeruſalem* now; *For he is not a Jew that is one outward*; for the Jews Temple is ended by Chriſt, and the Law which held up the Jews Religion, Temple and Prieſt; for by the

Jews

Jews Law you never read that any were to be put to death, or baniſht, and goods ſpoiled for not repairing or building the Temple at outward *Jeruſalem*.

But *Jeruſalem* that is now, that is below, is in bondage with her Children by the Turk, as ſhe was under the Romans Power in the Apoſtles dayes: But *Jeruſalem* that is above is free, and is to be free in her Religion, Faith, Worſhip and Goſpel, who is the Mother of us all the true Worſhippers, which has a new Command from Chriſt, which is not to baniſh, kill, put to death, ſpoil goods, but *to love one another*, and this is the Law of Jeſus who has all power in Heaven given unto him, who is King of Kings, and Lord of Lords; and ſo his Command is to be obſerved, and he is to be heard in all things, and not *Artaxerxe's* Law, *Ezra* 7. nor the Jews, nor *Ezra* the Prieſt with his Law to build the Jews Temple.

And the Apoſtle in *Rom.* 1. ſpeaks of ſuch that be without natural affections; as ſuch as are without natural affections, as has not affections to Nature, but will deſtroy, priſon and perſecute the workmanſhip of Gods hands, and Gods Creatures he has created, about their worſhips and their Religion; and ſuch as are without natural affections are ſuch as can never be appeaſed, nor be mercifull, but mercileſs, and ſuch deſtroys the good nature in themſelves, by which they have not natural affections to their natural brethren; for *Cain* deſtroyed the natural affections in himſelf before he deſtroyed his natural brother; for Nature is one, and would not deſtroy it ſelf, and it hath affections to it ſelf; but the Serpent going out of Truth, leading man and woman from the Truth, ſo corrupting and deſtroying nature in themſelves, by which they are led by an evil ſpirit to deſtroy nature without them, and have not affections to it, and this has been the work of the Enemy, and all the Killers and Perſecuters about Religion and Worſhip in the whole World to this day; for they that deſtroys nature about ſuch things cannot have affection to nature, but are without natural affections, and they that are without natural affections cannot know the Divine things given forth by the holy men of God, Chriſt, and the Apoſtles from the begin-

ning to the ending of the Scriptures; and they that are without natural affections cannot love the Brotherhood, nor love one another, nor Enemies, therefore such do not keep the Command of Christ; and therefore they that do love one another, and love Enemies has affections to nature, and would not have one another destroyed which are Gods Creatures, and so loves all things which God made, whose works praise him; and such have not only natural affections to Nature, but the Divine Nature, and the affections set upon things which are above, so they have affections to things of nature, and affections to things above; so as the Apostle says, *He that says he loves God and hates his brother is a Lyar*; so all that say they love God (in *Christendom*) what follows, what are they? what says the Apostle, *He is a Lyar that hates his Brethren*; *for how can he love God which he hath not seen, and hate his brother which he hath seen*; so mark this sound reason, *Whosoever hateth his Brother is a man-slayer, and ye know that no man-slayer hath Eternal Life abiding in him*; so take notice of this great Apostles words all *Christendom*, you that hates your Brethren, and persecutes them, the great Apostle says, and tells you, *You are Man slayers, and have not Eternal Life abiding in you*, 1 Joh. 3. *And he that hateth his Brother is in darkness until this time, and he that loveth his Brother abideth in the Light*; and mark, Christendom, *He that hateth his Brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes*: So now consider this all ye that do hate your Brethren what the Apople says, your path is not in Light, but in Darkness, and you do not know whither you go, but Darkness hath blinded your eyes; and therefore lay away hatred, that your eyes may be opened, that you may come out of Darkness, and walk in the Light, that you may keep the Command of Christ, which is, *To love one another, and Enemies*, and that you may come ont of Darkness, and know whether you go. And so, Is it not clear, that they whose eyes are blinded, who walks in Darkness hating their Brethren, is not this hatred come from the Serpent, who was the first hater,

who

who hated *Adam* and *Eves* prosperity and dominion over all things God made? Is not this Darkness they walk in that hate their Brethren from the Prince of Darkness, the Serpent? And is it not he that has blinded their eyes, who are hoodwink'd with the Serpents hatred and darkness, that they do not know whither they go, which they that walk in the Light, and love the Brethren, know whither they go, and in them there is no occasion of stumbling? And how can they which hate their Brethren, and walk in the Darkness which has blinded their eyes know the Scriptures, which holy men spoke as moved of the holy Ghost? And has it not been the work of them that walks in Darkness to hate and persecute such? And has not the original been from the Serpent, and not from God and Christ which says, *Love one another, and Enemies?* And this is in love to you all for your Eternal good.

G F.

THE END.